Dialectical Renditions of Artistic Life – Idealism as a Modernism

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Introduction

Idealism as a Modernism – covers Ulysses and such subjects on daily life – that we are even surrealists with Breton, and all of this then is in standard Sirohianism which covers and admires Hegel's job at an art gallery – through Sirohian lens – that in fact one has to bring that modernism or surrealism – or life crisis – one has to bring it alive. Something unique has to be said, something absolute has to happen, - as Badiou argues – even in the order of daily life, events must happen. Which Cornel West calls the judgement each day – that infinite judgement becoming infinite infinite judgement – in a way too idealist Sirohi remains actually, the dollar goes to Hegel.

I. The Issue of Stress, or Delusion, - the problem becomes its own solution

In fact the problem of the average Three Penny Opera, that in fact average job lives, even theatre lives, is full of average problems – basically a problem on health, or stress, or delusion or even a profound crisis, a full profound madness – all of this is the average problem of a Three Penny Opera – what it means in dialectics, is the problem of life, and all its dilemmas, called by dialectics – dilemmatic, or aporias, becoming contradiction – why Proust lacks the negativity of problems – Three Penny then is that dilemma of life, and crises in general average ways becoming in fact a contradiction – which then means dialectics is about living problems, living contradictions and crises – more than economics or politics – the lifeblood of the dialectic is vacillation.

II. Thesis ant-thesis and then synthesis like a photograph

In fact the thesis is a profound man in a photograph, the anti-thesis is disorderly even bad lives which is captured in a photograph as profundity and profound problems of life. Of course Wittgenstein must be read with life and its crises. A Profound language game, whose truth is simple language games. That in fact the dialectic vacillates again that – in fact the objective movement of history, revolt and the masses then is necessary, but in a certain subjective way it is also the problem of intellectual life with its crisis as perennial daily problems, from the wage to the publishing to the academics to life as unemployment and in fact another crisis – the waves of life then are always dialectical solutions throughout life – as in fact that synthesis I call paranthesis.

III. Hegel and Sirohi – Again the differences – the Master and that young Master who then is in fact Young

In fact the young answer always solves the problem – the crisis is bourgeois, the life is bourgeois. The problems are bourgeois, and we are bourgeois and so live the absolute – as some type of difference and repetition.